

contrary, saying that the glad tidings of the midruncion were spiritual to me," even as to Peter that of the circumcision, (for he that wrought in Peter for the apostleship of the circumcision wrought also in me to exhort the Gentiles,) and recognising the grace given to me, James and Cephas and John, who were con-
* gregous as being pillars given to me and Barnabas (the) right hand of fellowship, that we (should go) to the nations, and they to the circumcised; only that we should remember the poor, which same thing also I was diligent to do.

But when Peter¹ came to Antioch, I withstood him to the face, because he was to be condemned² for leaving that certain name from among the nations; but when they came, he drew back and separated himself, leaving those of the circumcision, and the rest of the Jews also played the same unseemly part with him; so that even Barnabas was carried away too by these dissemblers. But when I saw that they do not walk straightforwardly, according to the truth of the glad tidings, I said to Peter³ before all, If then, being a Jew, I rest in the nations and not as the Jews do⁴ in the circumcision of the nations to Judah? We, Jews by nature, and not citizens of God⁵ indeed, but⁶ know this, a man is not justified on the principle of works of law⁷ (for) but by the works of Jesus Christ, we also have believed

¹ I was associated with the glad tidings of the midruncion.
² See note to 1. 20.

³ On earlier "convention of evil." See White 45. 1, who says however that the word "to be condemned" denotes not here, "to bring into disrepute." Others take it in the sense of "deserve punishment, sinning." See Wolff in the Philol. ad loc.

⁴ The present term is synonymous with "not the principle of law," as Acts 26. 10 shows, and John 19. 14, "circumcision." Therefore we must not then not walk in "but" it is possible.

⁵ See, with W. A. D. G. T. G. P. 17. 6 and Memphis. T. R. why, n. with R. L. C.

⁶ T. R. reads "but" with A. K. B. D. G. and

on Christ Jesus, that we might be justified on the principle of (the) faith of Christ; and not of works of law; because on the principle of works of law no flesh shall be justified. Now if in seeking to be justified in Christ we also have been found sinners, then (it) Christ minister of sin. For in the thought, For in the things I have thrown down, these I build again, I constitute myself a transgressor. For I, through law, have died to law, that I may live to God. I am crucified with Christ, and by tongue I say, I am Christ living in me; but (it) that I now die in Jesus, I live by faith, the (faith) of the Son of God, who has loved me and given himself for me. I do not set aside the grace of God; his righteousness (is) by law, then Christians die to nothing.

III. O foolish Galatians! who has bewitched you?¹ to whom as before your very eyes, Jesus Christ has been portrayed, crucified (among you)? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of (the) report of faith? Are ye so foolish? having begun in spirit, are ye going to be made perfect in flesh?² Have ye suffered so many things in vain, if indeed also in vain? Do therefore who minister to you the Spirit, and works minister to you the flesh, (in) (it) on the principle of works of law, or of (the) report of faith? Even as Abraham believed God and it was reckoned to him as righteousness.

¹ See Memphis. A. B. C. D. F. H. L. P. An
² See note to 1. 20.

¹ "of" or "in" the ad. Memphis. It has the sense of "but" as "substantive form, which I have distinguished as needed for 'seen' nothing of however in baptism. The reader may consult Euseb. ad. 1. 1. 16. 1. Cor. viii. 1. G. Gal. 4. 1. T. We may however perhaps "but only."

¹ See note to 1. 20.

¹ T. R. adds "but" should not also the truth? with C. B. D. F. H. and others An. 1. 1. 1. D. P. G. 17. Memphis.

¹ Doubtless reading, more satisfactory being it with A. B. C. D. H. Memphis. D. P. G. K. L. P. Memphis.

"men. Know then that they that are on the principle of faith, these are Abraham's sons; and the scripture foretelling that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham. In these all the nations shall be blessed. So then they who are on the principle of faith are blessed with believing in Abraham. For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which Jesus) written in the book of the law to do them, but that by law no one is justified with God [it] evident, because The just shall live on the principle of faith; but the law is not on the principle of faith; but, but [it] that shall have done these things shall live by them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Curse upon every one who gets away from the truth, that the blessing of Abraham might come to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.)

IV. Brothers! It speaks according to man, even that a confirmed covenant no one sets aside, or adds other dispositions to. But to Abraham were the promises addressed, and to his seed; he does not say, And to seeds, as of many but as of one, And to the seed, which is Christ. Now I say this, A covenant confirmed beforehand by God,¹ the law, which took place four hundred and thirty

¹ As in the power of, in virtue of, according to the principle and nature of, and law.

¹ T. R. reads "covenant," with J. & K. 27 of all others. A. B. C. D. F. H. P. G. An. Memphis. Memphis.

¹ T. R. adds "but" with P. G. K. H. M. S. Memphis.

¹ Of the "Illustration," "that kind of person."

years after, does not stand, so as to make the promise of no effect. For if the inheritance (is) on the principle of law, it is no longer on the principle of promise; but God gave it to grace to Abraham by promises. Why then the law? It was added for the sake of transgression, until the seed came in whom the promise was made, ordained through angels in the hand of a mediator. But a mediator is not of one, but God is one.

V. (Is) then the law against the promise of God? Far be the thought. For if a law had been given this¹ to quench, then indeed righteousness were on the principle of law; but the scripture has done up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to those that believe. But before faith came, we were掣ing under law, shut up to faith² which was about to be revealed. So that the law has been our tutor up to Christ, that we might be justified on the principle of faith. But, faith having come, we are no longer under a tutor, for ye are all God's sons by birth in Christ Jesus. For just as many as have been baptised unto Christ, have put on Christ. There is no Jew nor Greek; there is no bondman nor freeborn; there is no male and female; for you are all one in Christ Jesus: but if ye be of Christ, then ye are Abraham's seed,³ heirs according to promise.

VI. Now I say, as long as the heir is a child, he differs nothing from a

¹ A lawless, a particular kind of person, person of an unprincipled form, disdaining of justice, or despising the principles of justice.

² T. R. reads "I. M. and others." "Ye are not subjects of law, but of grace; which is more of you; because there is no man that has been, which is perfect in this respect; and that you the knowing of the commandments."

³ T. R. adds "and" with P. G. K. H. M. S. Memphis.

[have trusted], having heard the word of the truth, the glad tidings of your salvation: in whom also, having believed, ye have been sealed with the Holy Spirit of promise, who is the earnest of our inheritance for the redemption of the acquired possession to [the] praise of his glory.

Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [you have] towards all the saints, do not cease giving thanks for you, making mention [of you] at my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in the full knowledge of him, being enlightened in the eyes of your heart, so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints, and what the surpassing greatness of his power towards us who believe, according to the working of the might of his strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and by setting him down at his right hand in the heavens, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come; and has put all things under his feet, and gave him to be head over all things to the assembly, which is his body, the fulness of him who fills all in all: (II) and you, being dead in your offences and sins—in which ye once walked, according to the age of this world, according to the ruler of the air, the spirit who

now works in the sons of disobedience: among whom as also all men had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature of wrath, even as the rest: but God, being rich in mercy, because of his great love wherewith he loved us, (we too being then in offences,) has quickened us with the Christ, (ye are saved by grace,) and has raised [us] up together, and has made [us] sit down together in the treasures in Christ Jesus, that he might display in the company [of] the surpassing riches of his grace in kindness towards us in Christ Jesus. For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, not on one single board. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.

Wherefore remember that ye, once nations in the flesh, who [are] called circumcision in the flesh done with the hand: that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God¹ in the world: but now in Christ Jesus ye who once were afar off are brought by the blood of the Christ. For he is our peace, who has made both one, and has broken down the middle wall of partition, having annihilated the enmity in his flesh, the law of commandments ordinance,

¹ Or "no, no, etc." It is more than 'all' because it has the inheritance in view. Compare Gal. 3.13. It may be transposed further back, connecting it with 'several' instead of 'all' because thus, 'Ye have been called with the many aspects of promises, which is the subject of our consideration here.'

² A B D F G 17 Am 2.1, 1 Cor. 1.2 L P 12 47
are Memphis and other versions. There, though T. B. reads 'ye are', with E. K. and others, A B D F G 17 47 48 Am 2.1 Cor. 1.2 Memphis and others.

= Not 'the will of the flesh and the thoughts' but 'the flesh' will, the 'flesh's will.'
³ Of course naturally translated, not merely in the sense of that. A bad translation of 'not' is really more likely to happen. Reckoned out it reads very badly.

⁴ Or 'strength.'

that he might bring the two in himself into one new man, making peace: and might reconcile both in one body to God by the cross, having by a slain the enmity; and, coming, he has preached the glad tidings of peace to you who [were] afar off, and the glad tidings of [peace] to those [who were] nigh. For through him we have both access by the Spirit to the Father. So that ye are no longer strangers and foreigners, but ye are fellow-saints of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all the building fitted together increases to a holy temple in the Lord: in which ye also are built together for a habitation of God in the Spirit.

III. For this reason I Paul, prisoner of the Christ Jesus¹ for you nation,
4 if indeed ye have heard of the administration of the grace of God which has been given to me towards you, that by revelation the mystery

¹ It seems 'now' the general time, with E. L 27.47, and others. E. L 27.47 A B D F G 17 Am 2.1 Cor. 1.2 Memphis. The main thought is repeated merely to connect to the present. The last reading connects to the previous sentence.

² E. L 27.47, with E. L 27.47 48 Memphis. A B D F G 17 Am 2.1 Cor. 1.2

³ Through A C F and others there is a certain connection with E. L 27.47, and others, that the word 'nation' is not used here. The main thought is the key to this. He is referring to a certain class of people of Hebrew descent as a whole, but naturally represented as composed of many

⁴ Am 2.1 Cor. 1.2 Memphis, the remaining Hebrews were added to us, to be now already a nation in God.

⁵ Or 'Jesus Christ.'

⁶ T. B. reads 'he made known to me the mystery' with E. L 27.47 and others, text A B C D F G 17 Am 2.1 Cor. 1.2 Memphis.

⁷ T. B. reads it in the text, with a few variations. Memphis. A B C D F G 17 48 1.2 17 48 Memphis.

⁸ A B C D F G 17 Am 2.1 Cor. 1.2 Memphis. 'He' not 'you,' & E. G. L 27.47, with French, and Memphis.

⁹ T. B. reads 'the Christ' before 'in Jesus' in E. L 27.47 48 1.2 17 48 Memphis.

¹⁰ T. B. reads 'all the saints' with P and others.

¹¹ T. B. reads 'belonging' with a few variations.

¹² Or 'fellow-saints' 'fellowship' from the same text in the sense of 'the saints' church' and 'fellowship' from Cor. 1.2.

¹³ T. B. adds 'by Jesus Christ' with E. L 27.47 and others, i. e. A. C. D F G 17 48 Am 2.1 Cor. 1.2 Memphis.

would be made known through the assembly the all-various wisdom of God, according to the purpose of the ages," which he purposed? It is Christ Jesus our Lord, in whom we have boldness and access in our Father by the faith of him. Wherefore I beseech you not to faint through my tribulations for you, which is your glory. For this reason I know my know to the Father of my Lord Jesus Christ, of which every family in the heavens and on earth is named, in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man; that the Christ may dwell through faith, in your hearts, being rooted and founded in love, in order that ye may be fully able to apprehend with all the saints what is the breadth and length and depth and height, and to know the love of the Christ which surpasseth knowledge; that ye may be filled even to all the fulness of God. Now is he that is able to do immeasurably above all which we ask or think, according to the power which overeth in me, in him be glory to the assembly in Christ Jesus unto all generations of the ages of ages. Amen. (IV. 1), the present in (the) Lord.

On "imperial purposes."

God's "name."

Some copy the words "of your Lord Jesus Christ," but as there are well supported by MSS and the most ancient versions and fathers, I have omitted them and left the original in full, without any. This is also supported by many later authorities, Chrysostom, Basil, and others. Some however write, "and it is fit to be added in the name of Jesus Christ." Then follow the names of the three apostles, Thomas, Philip, and James. These are probably taken from Ptolemy and Justinian, Father and Son respectively, and in original, written in cursive.

These names of apostles in cursive were from parchment.

It is necessary now, for evidence, to prove that the text of the present passage was not by any means so late as the 4th century. The first evidence is the presence of the name of the author, the name of the author, in the margin of the manuscript. See Bartsch, II. 1, note 10. Other proofs will be given in my article on "The Text of the Epistles of Paul to the Galatians and the Ephesians." It was written then, in the 1st of the Church.

wherefore ye therefore to walk worthy of the calling wherewith ye have been called, with all holiness and godliness, with love, multiplying love, and with one another in love; unto the intent to keep the unity of the Spirit in the bond of peace. [There is] one body and one spirit, as ye have been also called in one hope of your calling, one Lord, one faith, one baptism: one God and Father of all, who is over all, and through all, and in all. But to each one of us has been given grace according to the measure of the gift of the Spirit. Wherefore he says, Because exceeding ye so high, he has had especially respect, and has given gifts to men. And then he considers what is it that he also descended into the lower parts of the earth? He thus descended is the same who first also descended up above all the heavens, that he might in all things and he has given some apostles, and some prophets, and some evangelists, and some physicians and teachers, [yea] and professors of the saints, with a view to [the] work of the ministry, with a view to the edifying of the body of Christ; until we all attain at the unity of the faith and of the knowledge of the Son of God, at [the] fulness thereof, as [the]

members of the body of the fulness of the Church; in order that we may no longer live, toward and carried about by every wind of that doctrine, whether of the division of sects, or unscripted ministrants with a view to systematical error; but holding the truth as need, we may grow up to him in all things who is the head, the Christ: unto whom the whole body fitted together, and compacted by every joint of supply, according to that working in all members of ours, that ye may be built up in him. That I say moreover, and truly to [the] Lord, that ye should go forward with all [the] rest of the nations walk in [the] vanity of their mind, being delivered to foolishness, removed from the life of God by reason of the ignorance which is in them, by reason of the hardness of their hearts, who having cast off all wisdom, have given themselves up to superstition, an evil, all seducers with greatly divers
professors. These ignorant ones leave the Church, if ye hear such like words.

The sense of the Greek passage makes it plain that it refers to the foolishness of the nations—those non-Christians of the Gentiles. This is in contradiction to the statement of the author of the Epistles to the Ephesians, "As ye have received Christ, so walk in him, that ye may be conformed to his image, and that ye may be filled with all the fullness of God." And when Christ said to the twelve, "Ye have not yet because ye are not yet filled with the Spirit; but when ye shall be filled with the Spirit, then shall ye speak." Let the reader stand by [the] truth, but rather let him tell, seeking what is honest with [his] hands; that he may have to distribute in him that he need. Let no corrupt word go out of your mouth, but if [there be] any good word for medicinal extraction, that it may give grace to those that hear [it]. And do not grieve the Holy Spirit of God, with which ye have been sealed for [the] day of redemption. Let no filthiness, nor foolishness, nor jesting, nor foolish, and obscen, and impudent language, be uttered

out of your mouth; but let there be something prepared for giving edification to him that heareth. (v. 11-14) And as regards the article before our word "filthiness" a short saying from Chrysostom, a very judicious teacher, to be adopted by us, may be of use. "From whence," says he,

"University," as follows: "you are a person with the character of which see S. M. F. O. 1, at the Monastery, and S. E. 2, at the Monastery, the University."

"Heresy transmission." Chrysostom.

"Persons who are continually changing their opinions, and trifling, and trifling."

"Persons who are corruptive. Abusive expression of heresies, and heretical opinions."

"Persons who are stupid, and ignorant, and foolish."

"Persons who are foolish, and foolish."

* from you, with all malice; and to
to one another kind, compassionate,
forgetting one another, as an
God also in Christ has forgiven
you.

V. Be ye therefore imitators of God,
as beloved children, and walk in love,
even as the Christ loved us, and
delivered himself up for us, an offering
and sacrifice to God for a sweet
smelling savour. But fornication and
all uncleanness be abominated.
But let it not be even named among
you, as it becometh saints: and filthi-
ness and foolish talking, or jesting,
which are not convenient, but rather
thanksgiving. For this ye are well
informed of, knowing that no fornicator,
or unclean person, or person
of abomination, who is an idolater,
has inheritance in the kingdom of
the Christ and God. Let no one
deceive you with vain words, for
account of these things the wrath of
God comes upon the sons of dis-
obedience. So now ye are
fellow-partakers with them: but ye
were once darkness, but now light
in the Lord: with as children of
light, for the fruits of the light are
in all goodness and righteousness
and truth, praying what is agreeable

* Or "shameful among you," also given above.

Some add & in P. G. read "not of us,"
text D Y G K L P T 17 47 Am Syr Memphis Thosd.

* A D F G K L P T 17 47 Am Syr Memphis Thosd.
read "as I have seen."

Some translate "communism," see comp.
in 19. Is not this the last of heretics, but it looks
nothing like communism?

Perhaps Judæan writers?

— Communism has seen French communists
wants, wants, wants in Russia, and so on
but it is nothing like communism in its
principles and working out it which exists. Perhaps
something is reliable.

* low-passionates. The first work, love, or
certain compassionate knowledge, that reward, you,

With an attachment with shyness, & so
has surely given you the satisfaction, with

1. K. L. and others Syr. James & A. B. D. P. G. P.
T. 17 Am Memphis. Third Thosd. have seen.

* to others as persons, are given to you.

* T. K. reads "with K. L. & C. Thosd." &
A. B. D. P. G. P. T. 17 Am Memphis have "seen."

* Or "express [them]" — that is, express me by
light that they communicate.

* Of all of these having thus true the

to his Lord; and do not have fellow-
ship with the carnal works of
darkness, but rather also reprobate
them, for the things that are done
by them it never is shameful even
to say. But all things having their
true character exposed by the light
are made manifest: for that which
makes everything manifest is light.
Wherefore he says, Wake up, (then)
that sleepest, and arise up from
among the dead, and the Christ shall
shine upon thee. See therefore how
ye walk carnally, not as unto him
as unto God, redeeming the time,
because the days are evil. For this
reason be ye foolish, but understand-
ing what (is) the will of the
Lord. And be not drunk with wine,
which is debauchery, but be filled
with the Spirit, speaking to yourselves
in psalms and hymns and
spiritual songs, singing and clapping
with your heart to the Lord: giving
thanks at all times for all things to
him (who is) God and [thy] Father
in the name of our Lord Jesus Christ,
electing yourselves to one another
in the love of Christ.

Wives, submit yourselves to
your own husbands, as to the Lord,
for a husband is head of the

wife as also the Christ is head of the
assembly. He (is)aviour of the

body. But even as the assembly is sub-
jected to the Christ, so also wives to
their own husbands in everything.

Husbands, love your own wives
even as the Christ also loved the assembly,
and has delivered himself up

for it, in order that he might sanctify it, purifying it by the wash-
ing of water by the word, that he

might present the assembly to him-
self glorious, having no spot, or
wrinkle, or any such thing: but
that it might be holy and blameless.

So ought men also to love their own
wives as their own bodies: he that
loves his own wife loves himself.

For no one has ever hated his own
flesh, but nourishes and cherishes it,
even as also the Christ the assembly

is: for we are members of his
body: we are of his flesh, and of his
bones.² Because of this a man
shall leave his father and mother,
and shall be united to his wife, and
the two shall be one flesh. This

mystery is great, but I speak as to
Christ, and as to the assembly. But
ye also, every one of you, as each
loves his own wife as himself: but as
to the wife [I speak] that she may
be less to her husband.

wife as also the Christ (is) head of the
assembly. He (is)aviour of the

body. But even as the assembly is sub-
jected to the Christ, so also wives to
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Husbands, love your own wives
even as the Christ also loved the assembly,
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body: we are of his flesh, and of his
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shall leave his father and mother,
and shall be united to his wife, and
the two shall be one flesh. This

mystery is great, but I speak as to
Christ, and as to the assembly. But
ye also, every one of you, as each
loves his own wife as himself: but as
to the wife [I speak] that she may
be less to her husband.

VI. Children, obey your parents in
the Lord, for this is just. Honour
thy father and thy mother, which
is the first commandment with a
promise, that it may be well with

thee, and that thou mayest be
long-lived on the earth. And [ye]
fathers, do not provoke your chil-
dren to anger, but bring them up in [the] discipline and admonition of
the Lord.

Bondmen, obey masters according
to flesh, with fear and trembling, in
sincerity of your heart as to the
Christ; not with eye service as
men-pleasers; but as bondmen of
Christ, doing the will of God from

[the] soul, serving with good will as
to the Lord, and not to men; know-
ing that whatever good each shall do,
this he shall receive of the Lord.

So ought men also to love their own
wives as their own bodies: he that
loves his own wife loves himself.

For no one has ever hated his own
flesh, but nourishes and cherishes it,
even as also the Christ the assembly

is: for we are members of his
body: we are of his flesh, and of his
bones.² Because of this a man
shall leave his father and mother,
and shall be united to his wife, and
the two shall be one flesh. This

mystery is great, but I speak as to
Christ, and as to the assembly. But
ye also, every one of you, as each
loves his own wife as himself: but as
to the wife [I speak] that she may
be less to her husband.

For the rest, brethren, be strong
in the Lord, and in the might of

his strength. Put on the panoply
of God, that ye may be able to stand
against the artifices of the devil: be-

cause our struggle is not against blood

article being left out here, it may be translated

"not, because it is in his character of man as
connected with the spouse that this member
belongs to him. It is the same word as 'belong'
in which follows, and there it has the article. The P. K. inserts the article, reading 'the
husband' in contrast with it and other husbands;

& A. B. D. P. G. K. L. P. 17 20 want.

* T. K. adds "and," with K. L. P. 17 20 Am Syr.

K. B. D. P. G. P. 17 20 Am Memphis Thosd. omits.

* T. K. adds "as," with K. L. P. 17 20 Am Syr. Memphis Thosd. omits.

* A. B. D. P. G. K. L. P. 17 20 Am Memphis have "seen."

Laterally "to one flesh," sic manus plus, that is,
"all bones are joined to one another."

* T. K. adds "the," with K. L. P. 17 20 Am Syr.

K. B. D. P. G. K. L. P. 17 20 Am Memphis Thosd. omits.

* T. K. adds "the," in text, with K. L. P. 17 20 Am Syr.

K. B. D. P. G. K. L. P. 17 20 Am Memphis Thosd. omits.

* T. K. reads "that your parts should also" see
notes above for additional evidence, with K. L. P. 17 20 Am Memphis Thosd. omits.

* T. K. reads "the husband," with K. L. P. 17 20 Am Syr. Memphis Thosd. omits.

and flesh, but against principalities, against authorities, against the spiritual hosts of the darkness; against spiritual (power) of wickedness in the fountains. For this reason take¹ [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accomplished all things,² to stand. Stand therefore, having gird about your loins with truth, and having put on the breastplate of righteousness, and above your feet with the preparation of the glad tidings of peace; besides³ all [these] laying aside the shield of faith with which ye will be able to quench all the flaming darts of the wicked one. Have⁴ also the helmet of salvation, and the sword of the Spirit, which is God's word, praying at all seasons, with all prayer and supplication, on [the] spirit and watching unto this very thing, with all per-

¹ T. R. reads "of the darkness of this world, with E. K. L. P. & all others; but A. B. D. & C. G. L. Am. New Moys.
² On "principalities."
³ Likewise, Colossians First 16. The sense is "laying aside," so that we see in shadowed out, names when used, but before a person with you.
⁴ It may be translated "having overcome all things" in the same sense. It is to "overcome" and put an *end* to all that is *present* and *evil*, but *not* to *spiritual opposition*.
⁵ So reads "Ames," with D. H. L. P. & C. G. L. Am. New Moys. & A. B. D. C. G. Am. edit.

dition. Third and fourth, have on, a "breastplate," and a belt with "truth" and "righteousness." It is not an article of ⁶ assumption of the founts of salvation. Fifth. Here is interpretation on this.

M. A. M. L. G. C. Am. New Moys read "diligently, consulting every

endeavor to exhort, urge and strengthen."

Next, "breastplate," not that *present* to Paul or to the Eph.

T. R. reads "Ames," with D. H. L. P. & C. G. L. Am. New Moys. & A. B. D. C. G. Am. edit.

EPH 6. TO THE PHILIPPIANS.

1. Paul and Timothy, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers, ⁷ grace to you, and peace from God our Father and [the] Lord Jesus Christ.

⁶ Or "principalities." See note to Romans 8:4. It may be read "in my every supplication for you all, making the intercession with you

I thank my God for my whole remembrance of you, constantly in my every supplication, making the intercession for you all with joy,⁸ because of your fellowship with the gospel, from the first day until now; leaving confidence of this very thing, that

you are but I think not in reality,

T. R. reads "you," with D. H. L. P. & C. G. L. Am. New Moys. & A. B. D. C. G. Am. edit.

he Who has begun in you a good work will complete it unto Jesus Christ's day: as it is righteous⁹ for me to think this so to you all, because ye have me in your houses, and that both in my bonds and in¹⁰ his defense and confirmation of the glad tidings, ye are all participants in my grace.¹¹

* For God is my witness how I long after you all in [the] service of Christ Jesus.

* And this I pray, that your love may abound¹² yet more and more in full knowledge and all intelligence, that ye may judge of and approve the things that are proceeding, in order that ye may be pure and without offence by Christ's day, being complete as regards the fruit¹³ of righteousness, which God by Jesus Christ, to God's glory and praise.

* But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the glad tidings. It so that my bonds have become manifest [as bonds] on Christ; in all the "prosternum and to all others," and that the most of the brethren, trusting in [the] Lord through my bonds, have more abundantly to speak the word of God¹⁴ fearlessly. Some indeed also are evil and nay, but many also for good will preach the Christ. These indeed out of love, knowing that I am set by the bonds of the glad tidings: but those out of

⁷ Or perhaps "I had a replacement." It may be said "D. in this," like Luke 16:1.

* T. R. reads "so with A. P. F. & C. G. L. Am. New Moys."

* T. R. reads "Jesus Christ" with P. K. L. P. & C. G. L. Am. New Moys. & A. B. D. C. G. Am. New Moys.

* It is questionable how far this glorifying appears in the last clause, or, supposing this less than it should seem to have probably. It is, I think, determined to be the better by Luke 1:5. It means even of those yet born there would never be there. Meant, I suppose, advanced among them in their former, or would be better before the fall knowledge.

* T. R. reads "there . . . land," with P. and many others like Moys.

* I prophesied, manifested by the bonds of Christ, and to be glorified a mediator.

* In all other editions.

* Or "crossing through [the] Land in my bonds,

* T. R. reads "of God," with K. and some others, like P. A. M. L. G. C. Am. New Moys. & A. B. D. C. G. L. Am. New Moys. with A. B. D. C. G. L. Am. New Moys.

* T. R. translates "crosses" to and by, with K. and some others, like P. A. M. L. G. C. Am. New Moys.

* Or "crosses." See Note v. 19, and previous text "crosses" give this very likely the intended reading, making out that it should be so.

* Or "the least of slaves."

* T. R. reads "strength" "For," with a few others.

* You are left by A. B. D. C. G. L. P. & Am. New Moys. Theod. Moys. & A. B. D. C. G. L. Am. New Moys.

* Literally "of" "Prophesy and joy" as together, and "prophesy" and "joy" as faith.

* Or "on to me."

labouring together in "the same conflict with the hosts of the god Baligal;"
and not frightened in anything by
the opposers, which is to them "a
demonstration of destruction, and of
your" salvation, and that from God;
because to you has been given, as
regards Christ, not only the believ-
ing on him but the salvation by him;
also bearing the same conflicts which
ye have seen in me, and now have
of me.

II. If there be any comforter in Christ, of any consolation or love, if any fellowship of the Spirit, if any bowels and compassions, fulfil my joy, that ye are thinking the same thing, having the same love, joined in and thinking one thing; that nothing be in the spirit of strife or vain glory, but in lowliness of mind, each esteeming the other as more excellent than themselves; regarding not even his own reputation, but each think of others also. For let this regard be in you, which was also in Christ Jesus, who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with God; but emptied himself, taking the form of a servant, being made poor in this life, ^{and} less of man; and having been found in nothing as a man, humbled himself,

* That is, the task of the general is to determine the most effective way to put into effect the principles of justice.

Or perhaps the final sentence you have in mind is more:

The "inherent" or "natural" non-mutating coding sequence must be **green**.

It would be well, also, to have some representative of press, literary, and social circles. I will do what I can to secure a man who can be expected to represent the English-speaking race.

• "Final" describes not an individual solution.

⁸ Or nothing may be so good with
"dislike," which provided them out.

www.english-test.net

To send Timothae to you shortly, that I also may be refreshed, knowing how ye get on. For I have men like-minded who will come with good news telling how ye get on. For all seek their own things, not the things of Jesus Christ.

But you know the proof of men, that, as a child is father, he has served with me in the work of the glad tidings. But therefore I hope to wait immediately, as soon as I shall see how it goes with me; but I trust in [the] Lord that I myself also shall soon come; but I have thought it necessary to send by you Epaphras, my brother and fellow-servant and fellow-worker, both your encouragement and ministering to my soul, since he had a desire to see after you all, and was distressed because ye had heard that we were sick; for we were also sick close to death; but God had mercy on us, and not indeed on bare flesh, but also on souls, that I might not have curses upon me. I have sent him therefore the more diligently, that setting him by might assist rejoice, and that I might be the less sorrowful. Because his theorem is one [and] with all joy and boldness he comes here on the sake of the weak; he shows great zeal to death, esteeming his life that he might tell my eyes what he had in his heart.

(1). For the rest my brethren re-

→ A visual culture project by [Hilde Heynen](#), [Kathleen](#)
and [Koenraad](#)

"Admiral" was given as usual, all three of us the members of the same party on the 11th. At 10 o'clock on the 12th we started. We were about 10 miles from the coast at the time. The wind was strong, the sea rough. We had to stop twice to take in our topsails. The wind increased as we went along, so that we were soon running before it. After a long and fatiguing day we reached the port of Callao at 10 o'clock at night.

Berita, editor Xanadu City with H. G. Wilson and others, about 1900.

making up about 12% of the total market.

77-30 471 Bell & A. G. D. 27 1/2.

= q (L, width, height, p, plot) — the resulting

join to [the] Lord : to write the same things to you, do we [in] not labour, and for you sake. See therefore, me to set workmen, me to the minister. For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus, and do not boast in flesh. Therefore I boast [my] flesh even in flesh : if any other think to boast in flesh, I rather go to circumcision. [I received it] the eighth day, of [the] race of Israel at [the] side of Benjamin Hebrew of Hebrews: as is the law, has a circumcision; as to the flesh, persecuting the assembly : as to my circumcision which is in [the] law, round¹ circumcised; but what though were gain to the flesh I contended, or aversion of Christ less. But surely I want also all things to be from an account of the easiness² of the knowledge of Christ Jesus my Lord, in account of which I have suffered the loss of all world³ round him in the field, that I may gain Christ⁴; and that I may be found in him, not having my righteousness which [would be] on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God through⁵ faith, to know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if any way I arrive at the resurrection from among the dead. But that I have already obtained the prize, as

are already perfected; but I purpose,
if also I may get permission [of H]-
seeing that also I have been taken
possession of by Christ Jesus.
¶ Brethren, I do not count to have got
myself up to the things before I
ascended out to the things before I
ascended, looking towards [the] goal
for the prize of the calling on high
of God in Christ Jesus. As many
therefore as [you] perfect, let me be
God minded; and if you are godly
otherwise minded, this also God shall
be pleased to you. For whatever we have
received, let us walk in the same
steps. Be imitators [all] together
of me, brethren, and be your eyes
on those walking thus as you have
me for a model; for every walk of
which I have told you often, and
now tell you once more, that they
are the enemies of the cross of
Christ, whose end [is] destruction,
whose God is the belly, and [their]
glory in their shame, who mind
earthly things; for our com-
munity [has] no citizenship in [this]
house, from which also we await
the Lord Jesus Christ [as] Saviour,
who shall transform our body of
infirmities into clemency to his
body of glory, according to the work-
ing of [the] power which he has given
to make all things to himself.
IV. So that, my brethren, beloved
and loved by me, joy and peace,

thus stand fast in (the) Lord, believe
in Irenaeus Polycarp, and in the
Synagogue, & be of the same mind in
(the) Lord; yea, & I ask thee also,
that thou do now meet them, who
have conversed along with me in
the good times, with Clement also,
and my other fellow labourers, whose
names [are] on the book of life.

Rescue in the Lord always;
upon I will place my joy. Let your
gentleness be known of all men.
The Lord command. Be cordial always
mildness; but in everything, by prayer
and supplication, & in thanksgiving,
that your requests be made known to
God; and the peace of God, which
surpasses every understanding, shall
guard your hearts & your thoughts
by Christ Jesus. For to you, brethren,
whatsoever things [are] true,
whatsoever things [are] noble, what-
soever things [are] just, whatsoever things
[are] pure, whatsoever things
[are] amiable, whatsoever things [are]
of good report; If there be any virtue
and if any praise, think on these
things. Whatevs have both learned,
and received, and heard, and seen
in me, those things do, and the God
of peace shall be with you. But I
rejoice in (the) Lord greatly, that
now however at length ye have re-
vived your thoughts of me, though
surely "ye did the work [of me], but
I lacked opportunity". So that I speak
as regards correction, for so to me!

"I present to you my first paper, a portion of which I expect will be published in the *Journal of Experimental Psychology*. It is the result of my first research, and it is my intention to make it a series. The second paper will probably be ready in a week."

I have learnt in those circumstances
in which I am, to be satisfied in
myself. I know both how to be
abstinent and I know how to abstain.
In everything and in all things I
am instructed both to be full and
to be hungry, both to abound and to
suffer privation. I have enough for
all things in him that gives me
power. Unto you have done well to
take part in my affliction. And
know also ye, O Philippians, that in
[the] beginning of the gospel, when
I came out of Macedonia, no as-
sembly communed anything to
me in [this] way of giving and taking.
My strive ye always; yet also in These
calculated times and these seasons you must
to me for my need. Now that I much

gish, but I seek from abounding to your measure. But I have all things in full supply and abundant; I am still having received of Epaphroditus the things [sent] from you, an odour of sweet perfume, an acceptable sacrifice, agreeable to God. But my God shall abundantly supply all your need according to his riches in glory in Christ Jesus. Unto our God and Father [be] glory to the ages of ages. Amen.

"Some every stand in Christ Jesus.
The brethren who [are] with me
salute you. All the saints salute you,
and specially those of the household
of Caesar. The grace of the Lord
Jesus Christ be with your spirit.
Amen."

† T. H. made by Mr. W. C. D. from samples
+ T. H. made by Mr. C. L. Smith with samples from Mr. L. S. Smith

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„Es kann schwer zu ein verbinden sein.“
Foto: <https://www.pexels.com/de-de/foto/verschiedene-rosenblüten-40000/>

growth in Australia. At the same time there

EPISTLE TO THE
COLOSSIANS.

1. Paul apostle of Christ Jesus,^{*} by God's will, and 'Transition' my brother to the body and spiritual members in Christ which [are] in Colossians. Grace to you and peace from God our Father and the Lord Jesus Christ.

We give thanks to the God and Father of our Lord Jesus Christ.

→ T. R. with D. M. '07 & others, results
from the Army at 90° F. & 10° L. & 12° A.
Almond.

—¹ It would interest you to see the new
Gothic church at Newbury. A fine Gothic
church, built in memory of the late Dr. John
Hart, who died in 1861. — Dr. Hart was
a large man, about 6' 10", with a very full
white beard. He was a member of the
Society of Friends. — Dr. Hart's son is now
the Rev. Mr. Hart, of Newbury.

The majority of the Large Animal Classes are
available. B.P.B.S. has over 1000 sets.

presently [when] praying for you.
Having heard of your fail in Christ
Jesus, and the love which ye have
towards all the saints, on account of
the love which (as) had up for you
in the forenoon; of which ye heard
before in the word of the truth of
the glad tidings, which are come to

619 Premier Boulevard, 17-47 Memphis, Tenn.
and New York, Twenty and other places.

"... It has not before soapt combined with
K. I., and nothing ever soaps another, until it is
T. C. P. of the Month.

you, as [they are] in all the world; [and] are bearing fruit and growing; even as also among you, from the day ye heard [them]; and know indeed the grace of God in truth; even as ye learned¹ from Epaphras our beloved fellow bondsman, who is a faithful minister of Christ for you, who has also manifested to us your love in [the] Spirit.

¶ For this reason we also, from the day we heard [of your faith and love], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom and spiritual understanding, so as² to walk worthy of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by the true knowledge of God; strengthened with all power according to the might of his glory unto all endurance and long-suffering with joy; giving thanks to the Father, who has made us fit for sharing the portion of the saints³ in light, who has delivered us from the authority of darkness, and translated [us] into the kingdom of the Son of his love; in whom we have redemption, the forgiveness of sins; who is image of the invisible God, firstborn of all creation.⁴ because

¹ v. A B C D F G Memphis ms.; B G K L T U 47. See Syriac lesson.

² T. R. adds, "and growing, with B, and others; A B C D F G Memphis ms."

³ These two last points should probably also be taken, "the grace of God in truth."

⁴ T. R. adds, "also, with B, K, L, T 47 and others; A B C D F G Memphis ms."

Or, "second, likewise."

A few more words repeated in brackets:

"T. R. adds, 'and, though' for you as well, with B, K, L, T 47, A B C D F G Memphis ms."

⁵ T. R. reads, "but," with K, L, T 47 and others; also A B C D F G Memphis ms.

⁶ Or, "full knowledge," &c.

⁷ T. R. adds, "in the blood," with some variations.

⁸ This word is the "creation," &c.

⁹ As, "the power of whose person." He was the one whose mighty power caused the creation. It refers to his creation.

¹⁰ All things, "looked at as a whole," "the all things." —

by him were created all things; the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things¹ have been created by him and for him. And he² is before all, and all things are put together by him. And he³ is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he⁴ might have the first place in all things: for in him all the fulness [of the Godhead]⁵ was pleased to dwell, and by him to reconcile all things to himself, having made peace by the blood of his cross — by him, whether the things on the earth, or the things in the heavens. And you, who once were alienated and enemies in mind by wicked works, yet now how he reconciled in the body of his flesh through death; to present you holy and unblameable and irreproachable⁶ before him, if indeed ye abide in the truth founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation⁷ which [is] under heaven, of which I Paul became minister.

¶ Now, I rejoice in⁸ sufferings for

¹ As, the instrumental power.

² As, "no." Thus no, but, the characteristic power, divine instrument, and end.

³ As, "I add, 'for the Godhead? From 2. 9, as it stands in the margin, to section 25, in the margin."

⁴ As, "firstborn"; and, "the." —

⁵ As, "the second Adam, my change, my change, my mortal."

⁶ Or, "the saints," that is, full assurance of honor, in the gospel.

⁷ There is good reason of "the creation," or especially of "the creation" as such, also for "reconciliation." 1 Peter 3. 18. Thus, in verse 15, it is not of souls only, but of souls and things made subject to its justice (compare 1 Tim. 5. 11). "Creation" especially seems, 2. 12 while the article is often omitted, with K, L, T 47, A B C D F G Memphis ms.

⁸ He had previously become minister, or servant, even when he was sent to prison, and rejoiced in suffering.

⁹ T. R. reads, "my sufferings," with 27 and margin; also A B C D F G K L T 47 Memphis ms.

you, and I lift up¹ this which is beloved of the tabernacles of Christ in my flesh, for his body, which is the assembly; of which, I² became minister, according to the dispensation of God which [is] given me towards you to complete the word of God,³ the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God w⁴ will make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory: where we ourselves, adorning every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.⁵ Whereunto also I toil, combating according to his working, which works in me in power.

II. For I would have you know what combat I have for you, and those in Laodicea, and as many as have not

¹ seen my face in flesh; to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to the full knowledge of the mystery of God;⁶ in which are hid all the treasures of wisdom and of knowledge. And I say this to the end that no one may despise you by persuasive speech.

² For if indeed in the flesh I am absent, yet I am with you in spirit, rejoic-

ing and seeing your order, and the faimess of your faith in Christ.⁷ As therefore ye have received the Christ, Jesus the Lord, walk in him, rooted and built up⁸ in him, and assured⁹ in the faith, even as ye have been taught, abounding in it¹⁰ with thanksgiving. See that there be no one who shall lead you¹¹ away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not according to Christ. For in him dwells all the fulness of the Godhead bodily;¹² and ye are complete in him, who is the head of all principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body of the flesh, in the circumcision of the Christ; buried with him in baptism, in which¹³ ye have been also raised with [him] through faith of the working of God who raised him from among the dead. And you, being dead in offenses and in the uncleanness of your flesh, he has quickened together with him, having forgiven us¹⁴ all the offenses, having effaced¹⁵ the handwriting¹⁶ in ordinances which [stood out] against us, which was contrary to us, as has taken it also out of the way, having nailed it to the cross; having spoiled¹⁷ principalities and authorities, be-

ing.

¹ You, "or, continually put, but the verb is in the future, implying present danger more than pastibility."

² I add this, referring to all fulness being in him, the fulness of comprehension of the Godhead in his person, as formerly said; and you as the body of Christ, are complete in him. Note how "Godhead" is there, not "divinity." — Indeed he always comes, not merely divine or christian.

³ T. R. adds, "of the time," with A, L, T 47 and others; also A B C D F G P T Am Memphis ms.

⁴ "To whom?" to whom?

⁵ T. R. and Stephen) reads "you," with L, P 47 Am.

⁶ And he supplies a dozen of her.

⁷ Handwriting, old custom in which a man is signed by his signature.

⁸ Uncircumcised. This word has raised questions, being generally applied to those, espe-

fair, knowing that ye also have a Master in [this] heavens.

¶ Partakers in prayer, watching in it with thanksgiving; praying at the same time for us also, that God may open to us a door of the word to speak the mystery of Christ, on account of which also I am bound, to the end that I may make it manifest as I ought to speak.

¶ Walk in wisdom towards them without, redeeming opportunity; [Let] your word [be] always with grace, assisted with salt, [so as] to know how ye ought to answer each one.

Tychicus, the beloved brother and faithful minister and fellow-labourer in [the] Lord, will make known to you all that comes to us; where I have sent to you for this very purpose, that he might know your state; and that he might encourage your hearts; with Onesimus, the faithful and beloved brother, who is [one] of you. They shall make known to you every thing here.

Aristarchus my fellow-servant salutes you, and Mark, Barnabas,

^a See Phil. v. 14, and note.

^b The reading is a mere repetition. Some copies have "ye must know our"; but I doubt not ^c R. is right. So the reason.

^d "Answer," who are certain here, from.

^e A. B. C. D. E. "Jesus," with D. F. G. H. A. B. C. F. "Jesus."

^f A. B. C. D. E. H. read "comforted."

^g A. B. C. D. E. H. read "comforted."

^h E. L. P. 37 & Am Syr. Thod. and Theophil.

cousin, concerning whom ye have received orders, if he come to you, receive him; and Jesus called Judas, who are of the circumcision. These [are the] only fellow-workers for the kingdom of God who have been a consolation to me. Epaphras, who is [one] of you, [the] bondman of Christ Jesus,ⁱ salutes you, always combating earnestly for you in prayers, to the end that ye may stand perfect and complete^j in all [the] will^k of God. For I bear him witness that he labours^l much for you, and them in Laodicea, and them in Hierapolis. Luke, the beloved physician, salutes you, and Demas. Salute the brethren in Imودون, and Nymphe, and the assembly which is in his^m house. And when this letter has been read among you, cause that it be read also in the assembly of Laodiceans, and that ye also read that from Laodicea. And say to Archippus, Take heed to the ministry which thou hast received in [the] Lord, to the end that thou fulfil it. The salutation by the hand of me Paul. Remember my bonds. Grace [be] with you!

ⁱ A. T. D. The best manuscripts fully accented "bondman." Literally "in every will of God," everything that is good.

^j A. B. reads "first made perfect," with E. L. 37 & Am Syr. "Answer," with D. F. G. H. Am Syr. A. B. C. F. "comforted."

^k A. C. D. E. 37 & Am "from."

^l A. B. C. D. E. "Answer," with B. K. L. P. 37 & Am Syr. Theophil. A. B. C. F. 37 & Am Syr. Theophil.

FIRST EPISTLE TO THE THESSALONIANS.

I. Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.

^a Many authorities add "from God our Father and [the] Lord Jesus," # A (C, from the space) D. E. L. P. 37 & Am several others. Joseph have

We give thanks to God always for you all, making mention of you^b in our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of

^b The words, D. F. 37 and others Am 37 & C. # A. B. D. F. Am omit "of you." C. D. F. G. K. L. P. 37 have "indeed."

hope of our Lord Jesus Christ, before our God and Father, knowing brethren beloved by God, your election, For our glad tidings were not with you in word only, but also in person, and in [the] Holy Ghost, and in much assurance; even so to know what we were among you for your sakes: and so became our ministers and of the Lord, having accepted the word to much trialisation with joy of [the] Holy Ghost, so that ye became models^c to all that believe in Macedonia and in^d Achaia: for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but in every place your faith which is^e towards God has gone abroad, so that we have no need to say anything; for they themselves relate concerning us what entering in we had to you and how ye turned to God from idols to serve a living and true God, and to avoid his Son from the heaven, whom ye heard from among the dead, Jesus, our advocate from the coming wrath. II. For ye know^f yourselves, brethren, our entering in which [we had] to you, that it has not been in vain; but having suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much earnest striving. For our exhortation [was] not of deceit, nor of turbulence, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, as we speak, not as pleasing men, but God, who proves

^c Or "models" to you, "models" a word so easily convertible to "examples." In a plural, D. is present, and followed by us, giving the sense of number; but fact, "models" with you, singular they had not been before and were just come, and so given the form of "I" and "you."

^d Some read "is" instead, with D. F. 37 & Am Syr. T. B. has "models," with A. B. C. F. K. L. P. 37.

^e D. reads "in" with A. L. 37 & Am Syr. and A. B. C. D. F. G. P. 37 Am. In verse 8 D. F. 37 & Am Syr. read "in" before "indeed."

^f I. B. reads "know," with A. C. E.; with A. B. C. F. 37 & Am have it.

^g T. B. reads "and," with A. C. D. F. 37 & Am Syr. instead.

our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness; nor seeking glory from men, neither from you nor from others, where we might have been a charge to Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own child.

Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had become beloved of us. For ye remember, brethren, our labour and toil working night and day, not to be chargeable to any one of you, we have pleased to you the glad tidings of God, but our own lives also, because ye had become beloved of us. For ye remember, brethren, our labour and toil working night and day, not to be chargeable to any one of you, we have pleased to you the glad tidings of God. Ye [are] witnesses, and God, how proudly and righteously and blasphemously we have conducted ourselves with you that believe, as ye know now, as a father his own children, we used to rebuke each one of you, and comfort and scold, that ye should well worthy of God, who calls^h you to his own kingdom and glory. And for this cause we also give thanks to God unceasingly that, having received [the] word of the report of God by us, ye accepted, not man's word, but even as it is truly, God's word, whatsoever works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judea in Christ Jesus, for ye also have entered the same things of your own countrymen as also they of the Jews, who have both shamed the Lord Jesus and

^g T. B. adds "also" ("even"), as, was moreover.

^h T. B. reads "to" with E. K. L. 37 & Am Syr. A. B. C. D. F. G. H. 37 Am have "choose."

ⁱ Of the God who calls us, and God, and ourselves, but rather gives name to the Great Assembly. God who calls^j makes God stand by Himself as such; and the God who calls^k makes the calling too distinctive, so that last by itself becomes, one might think there was another God. The Greeks preserved the distinction of God, and added the suffix *os* to His.

^j T. B. reads "and," with A. C. D. F. 37 & Am Syr. instead.

not who have no hope. For if we believe that Jesus has died and has risen again, we also God will bring with him those who have fallen asleep through Jesus. (For this we say to you in this word of Paul Lord, that we, the living, who remain to the coming of the Lord, are in no way in优位 than those who have fallen asleep; for the Lord himself, with an overwhelming shout, with archangels' voice and with trumpet of God, shall descend from heaven; and the dead in Christ shall rise first; then we, the living who remain, shall be caught up together with them in the clouds to meet the Lord in the air; and then we shall be always with the Lord. So encourage one another with these words) (V.) But concerning the times and the seasons, brethren, ye have no need that ye should be written to, for ye know perfectly well yourselves, that the day of the Lord is as a thief by night. ¶ When they may say, Peace and safety, then sudden destruction cometh upon them as travail upon her that is with child; and they shall not see wing coming. But ye, brethren, are not in darkness, that the day should overtake you as that: for all ye are sons of light and sons of day; we are not of night and of darkness. So then do not let us sleep as the rest do, but let us watch

J. R. Morris, Jr., and others

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— T. L. GRIFFITHS with & read some poems
AM — 8:45 P.M. TUESDAY NIGHT Bilingual concert
— T. L. GRIFFITHS with D. W. H. ELLIS

and good country, and a few more marshy areas.

Fig. 15.01 by M. - p. 15.01

Message, 10:00 A.M., Friday morning.

and be sober; for they that sleep by night, and they that drink
drink by night; but we being of [the] day, let us be sober, putting on
[the] breastplate of faith and love, and as helmets the hope of salva-
tion; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus Christ, who
has died for us, that whether we may be awake or sleep, we may live to-
gether with him. Wherefore encourage one another, and build up each
one the other, even as also you do.

Then we beg you, brethren, to know
those who labour among you, and
take the load among you in [the] Lord,
and称赞 you, and to reward them ^{proportionately} to love
or service of their work. Be in-
presa ^{among} yourselves. But we exhort you, brethren, above all,
the disorderly, consider the min-
istering, consider the weak, be patient
towards all. See that no one
revolts to evil and his evil, but per-
suade always what is good to
one another and towards all; ex-
pose always; pray incessantly;
in everything give thanks; for this
is the will of God in Christ Jesus
concerning you; glorify not the flesh;
do not highly esteem prophesy-
ng but prove all things; hold fast the
right; hold fast from every form of
wickedness. Now the God of peace
hallow ^{continually} you wholly; and

which would have a wider application. I do not think that it would be wise to apply this rule, since we cannot be certain in what direction the change will go. In many cases, the change will be for the better, but in others, it may be for the worse. The question is, will the change be for the better, or for the worse? This question is of great importance, and it is important to know the answer to it.

your whole spirit, and soul, and body
be preserved thenceforth at the coming
of our Lord Jesus Christ. He [is]
fulfilled who calls you, who will also
perfume [you]. To thee, give the name
of Jesus Christ. Amen. Amen. Amen.

¹⁴ Greet all the brethren with a holy kiss. I adjure you by the Lord that the letter be read to all the [body] brethren. The grace of our Lord Jesus Christ be with you.

¹T. L. adds "Ames," with gr. # R.L.P. 274
Grove Mountain, P.D. 7 mi. N. of town.

SECOND EPISTLE TO THE
THESSALONIANS.

1. Paul and Silvanus and Timontherm
to the assembly of Thessalonians, in
God our Father and (the) Lord Jesus
Christ. Grace to you and peace
from God our Father, and (the) Lord
Jesus Christ.

We ought to thank God always
for your brotherly love at it is meet,
because your faith increases exceed-
ingly, and the love of each one of
you all to another exceeds
so that we ourselves make our boast
in you in the presence of God for
your endurance and faith in all your
persecutions and tribulations, which
you are enduring; a ministered token
of the righteous judgment of God, to
the end that ye should be counted
worthy of the kingdom of God. For
the sake of which ye also suffer; if
at least it is a righteous thing
with God to number tribulation to
those that trouble you, and to you
that are troubled regard with it, at
the presence of the Lord Jesus
from heaven, with the might of
his power, in damping the arrogance of
those who know not
God, and those who do not obey
the good advice of our Lord Jesus
Christ; ⁴ who shall pay the penalty
(of) everlasting destruction from (the)
presence of the Lord, and from the
glory of his might when he shall
have come in his glory in his
name, and wondered at in all that
have believed; (for our testimony to
you has been believed,) in that day.
To which (all) we also pray always
for you, that our God may make you
worthy of the calling, and fulfil all
(that) good pleasure of (his) goodness
and (the) work of faith with power,
so that the name of our Lord Jesus
Christ; ⁵ may be glorified in you and
ye in him, according to the grace of
our God, and of (the) Lord Jesus
Christ.

12. Now we beg you, brethren, by
the teaching of our Lord Jesus Christ
and our gathering together to him,
that ye be not soon shaken in mind,
nor troubled, neither by spirit, nor
by word, nor by letter, as if it were
by us, as that the day of the Lord
is present. Let not any one deceive

• 800 •

• This block turns to *Context* on page 6. This shows that the apparent differences of *Context* and *Context* is misleading. When it is *Context*, a difference is shown as there, puts the game back far away in another probability than it is in.

—A. J. H. —
D. B. A. —
—T. S. —

you in any manner; because it will not be) unless the righteous have first come, and the mass of sin have been removed. See now if judgment, who opposes and exalts himself as high as against all called God, or objects of veneration, so that he himself lies down in the temple of God, declare himself that he is God. Do we not remember that Peter said unto you? And I said these things to you? And now to know that when retribution, that he should be revealed in his own time. For the taxpayers of lawlessness already work, and [there]to be who continue now until he comes, and then the lawless ones shall be revealed, whom the Lord Jesus shall smite with the brightness of his coming, and shall appear by the appearing of his coming; whose coming is according to the workings of Satan in all power and glory and wonder of falsehood, and an abhorrence of unrighteousness to them that perish, because they have not received the love of the truth that they might be saved. And for this reason God would to them a working of error, that they should be given what is false, that all might be judged, who have not believed the truth, but have loved pleasure in unrighteousness. But we ought to

¹ This is a somewhat
lengthy section. The author
has omitted some of the more
difficult parts, but has
retained the main points
and the general
outline of the discussion.

ANSWER: B

On January 1, 1950, the first privately owned organization of library school deans, the "American Association of Library School Deans," was founded at the University of Illinois by Dr. E. B. Ladd, Jr., of that institution.

give thanks to God always for your
precious salvation of [the] Lord that
God has chosen you friend [the] Re-
presentative to subscribe in confirmation
of the "Open and sealed" of [the]
treas.; wherein he has called you by
our glad tidings to [the] obtaining
of [the] glory" of our Lord Jesus
Christ. To this, therefore, stand
firm, and hold fast the instructions
which ye have been taught, whether
by word or by our letter. But our
Lord Jesus Christ himself, and our
God and Father, who has loved us,
and given us eternal consolation
and good hope by grace, encourage
our hearts and establish you "in
every good work and need."

111. "For the rock, brethren, pray for me, that the word of the Lord may run and be glorified, even as also with you; and that we may be delivered from bad and evil men, so that I am not the portion of all. But the Lord is faithful, who shall establish you and keep you from evil. Be ye strong in the Lord as to you, that the things which we command, ye both do and will do. But the Lord direct your hearts into the love of God, and into the ^{the} patience of Christ.

* Now we consider your "testimony in the name of our Lord Jesus Christ."

in Fig. 14a. The error is larger, 0.6% when the model is compared with the observed values.

• The second part of the camp is to be held at the same place & time as the first. We will have the same speakers, the same classes, the same activities, the same games, the same sports. What has changed is the name. The new name is "The New England Camp".

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and, in the case of the first two, the author has been unable to find any record of the species.

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* TUE, LEV 17 @ 10 AM-1 PM BAPTIST BAPTIST BAPTIST

that go walking¹ from every house
without welcome directly and not according
to the invitation which has
received from us. For we have
prohibited them from coming to us because
because we have not walked liberally among you; nor have we
been bound down any and without
cause² to us and had baptizing³ over
our house and day not go before
us to every one of you; nor that we
have got the right, but that we might
give opportunity⁴ to welcome to you.
In order to get this done we⁵
will also when we meet with you we will
present you this deal of our own house
not like so much, neither be even out.
For we have said⁶ that [deals are] now
walking among you disorderly, not

Muskrat populations Atlantic
F. L. results 1950-51 with A. L. 57-58 and
1951-52 with A. B. F. P. S. P. D. 1951-52. V. Mammal
1951-52.

FIRST EPISTLE TO
TIMOTHY.

1. First words of Jesus Christ according to (the) command of God our Saviour, and of Saint John the Evangelist, in "Gospel of John" book called "In Doubt". Great Master from God our Father and Christ Jesus our Lord. Even as I began these to write in Hebrew, when I was going to translate them into English, with the same pen as those written documents, now to these, their minds to think and understand the prophecies which Jesus quenched, nothing than these, truly, interpretation which "it" is facts. But the evil of which is supposed to have out of a pure heart and a good conscience and informed mind; which things were however mixed, false hearts added to your documents, showing to be one another, but understanding others what they are of understanding which they are respectively others. Now we know that the law [is] good if any one uses it lawfully, knowing this, that law has not despatched to a righteous person, but to [the] lawless and unmerciful in the

John C. Stennis, made a D.F.C. & F. Member
and a W. of the Royal Order of the Garter.
Also given a Royal Coat of Arms by King George VI
in 1946. Honorary Knight Commander of the Royal
Order of the Garter.

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